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A very plain and well
grounded
TREATISE
CONCERNING
BAPTISME

*Wherein it is very cleerly shown, and out of
good grounds demonstrated that Baptisme was instituted and
ordained by the Lord Christ, for those that believe and repent,
and was so taught and used by his Apostles, and observed and
followed by the Primitive Church.*

As also how that in processe of time the Baptisme
of Children in stead of true Baptisme was brought in
and received, and by divers Councils, Popes, and
Emperours commanded to be observed.

Marke 16. 26.

*He that shall believe and be Baptised shall be saved,
But he that will not believe shall be damned.*

Printed in the yeare of our Lord and Saviour
JESUS CHRIST.

A very plain and well

grounded

TREATISE

CONCERNING

BAPTISM

It seems to be very clearly shown, that out of

several reasons, and that Baptism was instituted and
ordained by the Lord Christ, for the sake of the church and
the world, and that it is necessary to the salvation of
souls, and that it is a sacrament of the New Testament.

As also how that in practice of times the Baptism
of Children in stead of the Baptism was brought in
and used, and by divers Councils, Popes, and
Emperours commanded to be observed.

Mark 16. 16.

Whoever shall believe and be baptized shall be saved,
but he that will not believe shall be damned.

Printed in the year of our Lord 1647
J. F. 212. C. H. 2. 1. 2. 1.

**A mystery discovered, which is the Baptizing of Infants,
instituted by the man of Sin.**

**In which is related, how the true Baptisme of JESUS
CHRIST was thrown downe.**

**And how the Baptisme of Antichrist, was set up in stead there-
of, proved by Scripture and by ancient and later Writers.**

1 John 4.1. Try the Spirits whether they be God, &c.

To all that longeth after the mystery of Godlinesse.

Divers causes have moved us to seeke out and discover this ancient my-
stery of iniquity. As first, our longing after the salvation of our coun-
try and kindred in the flesh, who are drowned in deep security, with this
accustomed practice without any warrant at all from Gods Word.
2. Because we see our testifying against it, have been and are continually perse-
cuted and afflicted, and that not a little as God knoweth, and all men that take
notice of it though it may be some think they do God service therein, hoping here-
after that for our welldoing we shall not so cruelly be handled. 3. Wee are desi-
rous Christs Ordinance and Institution may be made known, and observed which
is yet unknown and neglected, namelesse the Baptizing of those onely that Con-
fesse their sins and faith. 4. And lastly. That the Baptizing of innocent In-
fants may be avoided, by which the carnall seed is taken in and acknowledged, to
be the true spirituall seed of Abraham, and so fained Christianity in them (or
rather Anti-christ.) Gaeth currant in most mens account for true and unfained
Christianity: and by this wide door of Pædo baptistry is let in, not onely such as
desire to have their Infants made Christians as they suppose: but even hereby
all are compelled they and their children to be made christians whether they will
or no. Whereas faith, is the gift of God, without which no man can be ingraf-
ted into Christ, nor made a christian indeed. These causes have moved us to ma-
nifest what we can, and because in these days many men are as much if not more
affected with humane then with divine antiquitie, wee have thought first to de-
clare the ancient and later Writers agreeing with Christs command and the A-
postles practice in this thing, as also how Infants Baptisme came in, in stead of
true Baptizing. As God hath brought it to our hands, translated out of the
Dutch tongue, shewing also that Christ is the doore, by whom all that believeth
must enter into the Kingdom of Heaven, onely by that way which is prescribed
in his word. Beseeching all to try all things, and keep that which is good, and cast
away that which is evil, & diligently to enquire for the old & good way & enter
and walke therein unto the end: and they shall finde rest unto their souls. Which
the Lord grant unto all men even for his Christ sake, Amen.

From them that wisheth good to all, and hurt to none.

Falsly called Ana-baptists.

That Christ commanded his Apostles and
 Servants of the holy Ghost, first of all to preach the Gospel
 and make Disciples, and afterwards to baptise those that
 were instructed in the faith in calling upon, and confessing
 the name of God.

Proofs out of the holy Scriptures.

Mat: 28. 19

John 4.

μαθητευατε
 ποτες.

Discipulos
 facere.

εις το ονομα.

Acts 22.

αντας βαπτισαι
 η απολασαι τας
 αμαρτίας ου,

επιχαλεσιμωος
 το ονομα & Κυ-
 ριου.

Mar. 16. 15

Luk. 24. 45.

CHrist saith, Matth. 28. to his Disciples: Goe and
 make Disciples in all Nations, baptizing them in the
 name of the Father, of the Son and of the Holy Ghost,
 teaching them to observe all things whatsoever I have com-
 manded you.

And Mark 16. hee saith: Go yee into all the world, and
 preach the Gospel to every Creature, he that shall believe, and
 be baptized shal be saved, but hee that will not believe shal be
 damned.

And Luke the 24. And thus it becometh Christ to suffer
 and to rise again from the dead the third day, and that repen-
 tance and remission of sins should be preached in his name a-
 mong all Nations beginning at Ferusalem. Now yee are wit-
 nesses of these things.

*The foresaid proofs illustrated and confirmed by
 Ancient and later Teachers.*

Primum do-
 cuerunt de-
 inde fidei in-
 tegerent Sa-
 cramento.

Hieronimus sup. Matth. The Lord commanded his
 Apostles that they should first instruct and teach al
 Nations, and afterwards should baptize those that were
 instructed in the misteries of faith. For it cannot be that
 the body should receive the Sacrament of Baptisme, un-
 lesse the Soul have received before the true faith.

Athanasius in Sermone. 3, contra Arianos: Our Saviour did not slightly command to baptise. But first of all he said, Teach, And then baptise that true faith might come by teaching, and baptism be perfected by faith.

Primum dixit docete ac deinde baptisate.

Haimo in Postilla upon the Text, Goe and teach all nations: Folio. 278. In this place is set down a rule rightly how to baptise, that is, that teaching should goe before baptism, for, he saith teach all nations, and then he saith and baptise them, for he that is to be baptised must be before instructed, that he first learne to believe that which in baptism he shall receive, for as faith without workes is dead, so workes when they are not of faith are nothing worth.

Doctrina baptismum praece dere decet.

Iam. 2. 26.

Rom. 14. 24.

Erasmus paraphraseth thus upon these words of Mat. 28 When you have taught them the word of God, if they then believe you and receive it, if they begin to repent themselves of their former life and are ready and willing to embrace the doctrine of the Gospel, then let them bee baptised with water in the name of the Father, the Sonne, and the holy Ghost, that they may bee marked with this marke, and written amongst the number of those which trust that they are through the meritts of his death, freed and washed from their sins, and received to be children of God.

Sic credunt, baptisate.

Idem in Annotationibus in Mar: The Apostles were commanded first to teach and then to baptise. The Jews were brought by ceremonies to the knowledge of the truth, but Christians must learne to know first.

Apostoli iubentur prius docere postea baptisare.

Bullinger in his housebook upon the words of Matth. cap. 28 *Docete omnes Gentes*. The word used in the Greek importeth as much as had he said, Make or Gather mee Disciples.

μαθητευτε Discipulos facere.

Besain Annotationibus. Baptise them in the name of the Father, that is, in calling upon the name of the Father.

In nomine, id est, in uocatione nomine.

Strigelius in S. Cap. Act. To be baptised in the name of Jesus. That is, to be baptised in confessing and acknowledging the name of Jesus.

Lutherus in Genes. cap. 48. Before we receive the Sacrament of Baptisme and the Lords Supper, wee must have faith.

Idem. In his Booke intituled. The Ground-work and cause, *Tom. 1.* For which cause, faith hee, Saint Paul in *Rom. 1.* and *Heb. 10.* useth the saying of the Prophet *Habakuk*, as a main point in Christian Doctrine, whereas he saith, *The righteous shall live by faith*, hee saith not, the righteous man shall live by the Sacraments, but by faith; for it is not the Sacrament but by faith in the Sacrament that vivifieth and justifieth, for many receive the Sacrament which are not thereby quickned and bettered, but whosoever believeth is both vivified and bettered therby, and this doth the words of the Lord Christ, *Mark the 16.* Confirme saying, *He that shall believe and be baptized shall be saved.* Where he placeth faith before Baptisme, for where faith is not, there helps not Baptisme as the following words in the same place do shew saying: *He that wil not believe shall be damned* (albeit that he be baptized) for it is not Baptisme but faith in Baptisme that saveth as we read, *Acts the 8.* That *Philip* would not baptize the Eunuch untill he had first demanded of him whether hee believed. Moreover Saint Paul saith, *Rom. 10.* That it is requisite to salvation that a man believe from his heart, he saith not it is requisite to salvation, that a man receiveth the Sacraments, because that by faith without bodily receiving the Sacraments. If hee Contemne not the same, a man may be saved. But without faith the Sacraments profit nothing, yea, they are not only in vain, but bring damnation also to the receivers.

2 That the Apostles and Servants of the holy Ghost have according to the Commandement of the Lord Jesus Christ first of all taught, and then afterwards those that were instructed in the mysteries of the Kingdome of God were baptized upon the Confession of their faith.

Proofs out of the Holy Scripture.

Paul writing to the Corinthians, saith, Christ sent him 1. Cor. 1. 15.
not to baptize, but to preach the Gospel. Again, he saith, Preaching
I have begotten you through the Gospel. And I have planted, before Ba-
and Apollos watered, but God gave the increase. ptisme.

1 Cor. 4. 15.
Heb. 6. He writing of the order in teaching which was Begotten by
observed in the Apostolicall Church saith. Therefore Preaching
leaving the Doctrin of the beginning of Christ, let us be led and not by
forward to perfection, not laying againe the foundation of re- Baptisme.
pentance from dead works and faith towards God of the Do- 1 Cor. 3. 6.
ctrine of Baptisme, and laying on of hands, and of the resur- 1 Repen-
rection from the dead, and of eternall judgment. And Heb. 10 tance.
Seeing we have an High Priest which is over the house of God, 2 Faith.
let us draw neer with a true heart in assurance of faith sprink- 3 Baptisme.
led in our hearts from an evill conscience, and washed in our 1 Faith.
bodies with pure water, let us keep the profession of our faith 2 Pure wa-
without wavering. ter.

Acts 2. 36. Peter lift up his voice, and said to the Jews, Let
all the house of Israel know for a surety, that God hath made
this Iesus whom you have crucified both Lord and Christ. Now
when they heard it, they were pricked in their hearts, and said
Men and brethren, what shall we do? Then Peter said unto
them. Amend your lives and be baptized, every one of you in
the name of Iesus Christ, to the forgiveness of your sins, and
you shall receive the gift of the holy Ghost, then they that glad-
ly received his word were baptized, and they continued in the
Apostles doctrine. Baptisme
after repen-
tance.
Qui sermo-
nem accepe-
runt sunt
Baptisati.

*Qui credi-
dissent bap-
tizzati sunt.*

Acts 8. *Philip* came into the City of Samaria and preached Christ unto them. And the people gave heed to those things which *Philip* spake with one accord. And as soon as they believed *Philip* which preached unto them the things that concerne the Kingdome of God, and the name of Jesus Christ, they were baptised both men and women. And *Simon* himself believed also & was baptised.

Ibidem, The Angel of the Lord spake unto *Philip* saying, Arise, and goe towards the South unto the way that goeth down from Iernsalem to Gaza. And he arose & went on, and behold a certain Eunuch of Ethiopia *Candaces* the Queen of Ethiopians chiefe governour, who had the rule of all her treasure, and came to Jerusalem to worship, and as he returned sitting in his Chariot hee read the Prophet Esay. Then the spirit said unto *Philip*, goe neer and joyn thy selfe to yonder Chariot, and *Philip* ran thither, and heard him read the Prophet Esay, and he said. But understandest thou what thou readeest? and hee said, how can I except I had a guide? now the place of Scriptures which he read was this, hee was lead as a sheep to the slaughter, &c.

Esay 43. 10

Philip preached the Gospel.

The Eunuch believed and was baptised.

And the Eunuch said unto *Philip*, I pray thee of whom speaketh the Prophet this, of himselfe, or of some other man. Then *Philip* opened his mouth & began at the same Scripture, and preached unto him the Gospel of Jesus, & as they went on their way, they came unto a certain water, and the Eunuch said, See here is water, what doth let me to be baptised? And *Philip* said unto him, if thou believest with all thy heart thou maist, and they went down both into the water, and he baptised him.

Act. 10. *Peter* opened his mouth (before *Cornelius* and his friends) and said: To him give all the Prophets witness, that through his name all that believe in him shall receive remission of sins. Whiles that yet *Peter* spake these words, the holy Ghost fell on all them which heard the ordw

word, and they heard them speake all with tongues and magnified God. Then answered Peter, can any man forbid water, that those should not bee baptised which have received the holy Ghost as well as we. So hee commanded them to be baptised in the name of the Lord.

*Ambros. l. 2.
de S. S. sine
Spiritu Ba-
ptisma esse
non potest.*

Act. 16. 19. The Keeper of the prison fell down before Paul and Silas and said. Sirs, what must I doe to be saved?

And they said, Believe in the Lord Jesus Christ and thou shalt be saved and thy household. And they preached unto him the word of the Lord and to all that were in his house, and he was baptised with all that belonged unto him strait way, and rejoyced that he and all his household believed in God.

*Lutherus
non vult ba-
ptizare nisi
credant.*

Act. 18. At Corinth. The Spirit did drive forward Paul to testifie unto the Jewes, that Jesus is that Christ. And Crispus the chiefe ruler of the Synagogue believed in the Lord with all his house, and many of the Corinthians hearing it, believed and were baptised.

*Audientes
credebant &
baptisaban-
tur.*

The same illustrated and confirmed

*by testimonies out of the ancient and
later teachers.*

Beda super 19. Cap. Act. All those that came to the Apostles to be beptised, were instructed and taught of them, and when they were instructed and taught concerning the Sacrament of Baptisme, then they received the holy administation thereof.

*Baptism
upon faith.*

Augustinus ad Salcotinam. A man must repent before baptism, As Peter in the Acts of the Apostles speaking to the Jewes saith: Repent and be baptised every one of you in the uame of the Lord Jesus Christ, Et citatur in Decret. distinct. 4 de consecr. cap. Agant. Luther in Genes.

*Non vult
baptizare ni-
si credant.*

Not

Not Baptisme, but faith in Baptisme is that which saveth, and therefore we read, *Acts* 8. That *Philip* would not baptize the Eunuch till he had asked him before whether he believed or not.

Qui penitentiam lugabant baptisabantur.

1 Cor. 7. 15. Doctrina baptismum precedet.

Melancthon upon *1 Cor. 11.* In times past those in the Church that had repented them were baptized, and was in stead of an Absolution, wherefore Repentance must not be sepearte from Baptisme, for Baptisme is a Sacramentall signe of repentance.

Bullinger in his housebook, 48 Sermon: upon the words of *Paul*, *God hath not sent mee to baptise, but to preach the Gospel*, (saith :) This must not so slightly be understood as were hee not sent to baptize at all. But that teaching should go before Baptisme, for the Lord commanded his Apostles both to preach and also to administer the Sacraments.

Idem, ibid. Baptisme hath no prescribed time given by the Lord, and therefore it is left to the free choice of the faithfull. Those that believed at the preaching of *Peter*, upon the day of Pentecost, as also the Eunuch whom *Philip* baptized, *Cornelius* the Captain, *Paul* the Apostle at *Damasco*, *Lydia* the seller of Purple, a woman that feared God, the Keeper of the prison at *Philippi*, and other more as well women as men, so soone as they tasted the gifts of Christ, and believed his Word, presently desired to be baptized.

3 That after the Apostles time by the Ancient Fathers in the primative Church, who observed and followed the ordinance of Christ, and the example of the Apostles, the people were commonly first instructed in the mysteries of Faith, and after that they were taught they were baptized upon confession of the same.

Proofs for the same out of the Ancient and later Teachers.

In?

Justin Martin in oratione ad Anthonium Pium: I will declare unto you. How we offer up our selves to God after that we are renewed through Christ. Those amongst us that are instructed in the faith and believe that which we teach them is true, being willing to live according to the same, we do admonish to fast and to pray for the forgiveness of their sins, & we also fast and pray with them, And then they are brought by us to the water, and there as we were new born, are they also by new birth renewed. And then in calling upon God the Father the Lord Jesus Christ, and the holy Ghost they are washed in water.

*Quicunque
persuasi
erint & cre-
diderint in
aqua luan-
tur.*

Rabanus in decretis de consecrat. distinct. 4. cap. ante bap. The Catechisme which is the doctrine of faith must goe before baptism. To the intent that hee that is to be baptized (*id est, Catechumenus*) may first learn the misteries of faith. And further he saith: *The Lord Christ anointed the eyes of him that was born blind with Clay made of spittle, before he sent him to the water Shiloah,* to signifie that he that is to be baptized must first be instructed in the faith concerning the Incarnation of Christ, and when he doth believe then is hee to be admitted to Baptisme, to the intent hee may know, what that grace is which he receiveth in baptism & whom he afterwards in duty ought & is bound to serve.

*Ante bap-
tismum Ca-
techisandi-
debet homi-
nem prae-
nire officium
Iohn 9. 16.*

Basilus contra Eunomium, lib. 3. Must the faithful be sealed with Baptisme, faith must needs precede & go before. *Eusebius lib. 6. Histor. Ecclesi.* Origen was appointed by Demetrius to be at Alexandria a Catechista, that is a teacher of those that were Disciples and Scholers in the faith, which office before his time after the Apostles, Plantinus and Clemens did execute, whose Disciples were Plutarch, Serenus, Heraclius and Heron. And a woman who before she was baptised with water, was as a Martyr put to death, & baptised with the fire for Christ his sake, after Origen, Heraclius, & after Heraclius Dionysius taught in the said School at Alexandria, those that were to be instructed in the faith before baptism.

*Prius debet
baptizari
sic instrui.*

*Credere
prius oportet
ac postea ba-
ptismate
consignari.*

*Origines ca-
techista ba-
ptisandorum*

Eras-

Anno etatis
30 vestem
candidam
assumfit.

Erasmus & Wiclevius in vita Hieronimi ex ipsis scriptis collecta Hieronimus borne in the City Sydon, of Christian parents, and brought up in the Christian Religion, was baptized at Rome in the 30 yeer of his age.

In die bapti-
satus quo
pastor Eccle-
sie ordinatus
est.

Paulinus de vita Ambrosii. Et Naclerus Chron. Gener. 13. Ambrosius born of Christian Parents, his fathers name was Ambrosius, and his mothers name Marcelina, remained instructed in the faith unbaptised. Till he was chosen Bishop in Millain, at which time he received baptisme of a Catholike Priest.

Ad fidem
conversus
baptisabatur
cum jam es-
set 30 anno-
rum.

Naclerus Generat. 14. Anno Dom. 391. Augustinus the Son of the vertuous Monica being instructed in the faith, was baptised when he was about 30 yeers of age, at the Feast of Easter, and at the time of his baptisme, they both sang the Hymne, *Te Deum Laudamus.*

Catechume-
nus factus
baptisatur.

Idem Generat. 14. Constantinus the Emperour borne of Helena the Christian Queene, was by Christian Priests converted to the faith, and was baptised by Pope Silvester, in the last yeer of his life.

Instituitur
in catholica
fide Acholie
baptisatus
est.

Historia tripartita, lib. 1. Bibliorum de Trinitate. Theodosius the Emperour born in Spaine, his Parents being both Christians, was even from his youth instructed and educated in the Catholique Faith, who falling sick at Thessalonia, was by Acholio the Bishop of the City baptised, and thereupon recovered of his sicknes.

Clodobens
being instr-
ucted in the
faith, was
baptized in
the 36 yeers
of his age.
3000 Sould-
iers instru-
cted in the
faith were
baptised.

Helio tertia parte Eccles. Hist. Clodobens King of France instructed in the Christian Faith by Remigius, being clothed in a linnen garment, and placing himselfe amongst the number of those that were to be baptized, received Baptisme in the 36 yeer of his age. At which time also, Remigius in a Sermon converted 3000 Souldiers, who being instructed in the faith were baptised, whereby it appeareth that the rich together with the poore were baptised in one water, which custome remained in use unto the time of Charles the Great, and Lodovick Augustus who

ordained that the Priests should baptise none but at Easter and Pentecost, except they were extream sick and in danger of death. And those that were thus baptised in their beds, were called *Clinicos*.

*Baptisati
inclinis.*

Wicelius in Choro Sanctorum: Virinus, Marcellinus, and Justinus, All learned men, living in the time of Decius the Emperour. Had conference together about the Christian Religion, whereto they were all well affected, but for as much as they heard that those that believed in Christ were also baptised, they sent for a Priest named *Justine*, and desired they might receive of him baptisme. Who much rejoyced that so great learned men as they were, would give themselves under the yoke of Christ. And after that hee had Catechised them, caused water to be brought, and baptised them upon confession of their faith.

*Viranos
Marcellinus
and Iustinus
were upon
confession of
their faith
baptised.*

*Baptisati
catechisatos
ad confessionem
fidei.*

Idem ibidem. Quirinus Captain in Rome under Trajanus the Emperour. Took *Alexander* the Bishop, and the noble *Hermes* prisoners, but *Alexander* spoke to him so much of Christ and his Gospel, that the holy Ghost so wrought, especially when as hee saw that his sick daughter miraculously received her health, that they both believed, and after they were catechised and instructed in the Christian Religion they were baptised.

*Quirinus
the captaine
converted.
Catechisati
in religione
baptisabantur.*

Item Hermingildus lived in Spain, Anno Christi, 700. In the days of *Tiberius* the second, who by the preaching of *Leander* Bishop of *Hispala*, was converted to the Catholike Religion, and was after the Catholike manner afterwards baptised.

*Conversus
ad catholicam
professionem
baptisabatur.*

Idem ex libris Alfridi Episcopi: Lutgerus born of Christian parents, (his Father was named *Lutgerus*, and his mother *Liburga*) imbraced and learned the Christian faith in France, and received afterwards the sacred baptisme.

*Lutgerus
having im-
braced the
Christian
faith was
baptised.*

Idem ex codice Mariano. Torpes was converted to the faith in the days of *Nero* the Emperour, and was baptised in Christ.

*Torpes be-
lieved and
Idem was baptised.*

Nemesius.

Idem ex eodem codice, Stephen the first being Pope in Rome under Valerian and Gallien Emperours, catechised *Nemesius*, together with others, and according to the custome of the Church after they had frsted, those that believed were baptised.

Credentes baptisavit Basilica instructed in the faith was baptised.

Idem Basilica an honest and vertuous Maid in Rome, in the days of the Emperour Gallien, learned the Christian Faith of Eunuches, *Protus* and *Hiacinthus*, and was baptised of *Cornelius* the Pope.

Those in times past that were baptised were first instructed in the faith.

Erasmus in annotationibus in Lucam: Those who in times past, were to be baptised, were first of all instructed in the mysteries of the Christian Faith, and were called *Catechumenos*, or such as were Scholars, or Disciples, and their Teachers were called *Catechiste Susceptores* and *Cam-patres*, that is, Instructours, Susceptours, and Godfathers.

It was the custome to baptise at Easter and Pentecost.

Polidor. de inventoribus rerum, lib. 4. cap. 4. It was the custome in old time, to baptise those for the most part that were come to their full growth, and after their Baptisme they were apparelled in a white garment, and this was done at Easter and Pentecost, and in the meane time before the Feasts, they were instructed in the mysteries of the Faith, and were called *Catechumeni*, and when they had apprehended the said mysteries, they were baptised and fed with Milk and Honey.

Adultri lavacro regenerationis baptisabantur.

Commandement not to baptise but at Easter & Pentecost.

Beatus Rhenanus in annot. super Tertull. Writeth to the same effect. That the old custome was that those that were come to their full growth were baptised with the bath of Regeneration which custome was observed untill the time of *Charles the Great*, and *Lodowicke Emperours*, (as by the Statutes by them established appeareth) who ordained and gave expresse commandement that the Priests should not baptise any but at the Feast of Easter and Pentecost, except in the extremitie of sickness and danger of death.

Beza in annotationibus super Matth. John taught those that were to be baptised, and admitted none to baptisme, but those that gave testimonie that they believed, the forgiveness of their sins, such confession was also in the primitive Church required of the *Catechumens* before baptisme. For in that the Sacraments are Seals it is requisite that doctrine or instruction should goe before the use of those things by which the doctrine it self is to be sealed.

Luther in his book of the civill Magistrate: The Sacraments neither can nor may be received without faith, but with great hurt. Wherefore wee hold our selves to the words of Christ, *he that believeth and is baptised*, so that either before or else even then present when baptisme is administred, there must needs be faith, or else there is a contempt of the divine Majestic. Who offers his present grace when there is none to receive it.

Quum Sacramenta sint spha-gides, recess est ut prae-dat doctrinā quam obfig-nent.
Luther in Chronica. Seba. Franck. Mar. 16. 15
Idem in his book of wor-ship.

4 *That by the Ancient Fathers in the Primitive Church. The children both of the faithfull, and else were commonly first instructed in the faith, and afterwards upon acknowledging and confessing of the same they were baptised.*

Proofs out of the Ancient and later Teachers.

T*ertullian in libro de Baptismo* writeth: That Infants or young Children should not so speedily be baptised. And upon the saying of the Lord: *Suffer little Children to come unto me, and forbid them not:* he thus speaketh: Let them come when they are growne, and when they are able to be instructed. When they can learne to know Christ, then may they be Christians, for if that youth be not so hastily to be put in trust with earthly goods. Why with the heavenly let them therefore first know how to desire that which is for their good.

Pueros non tam cito baptisandos.
Mat. 19.
Mar. 10.
Luke 18.
Veneāt cum adolescent.
Inuptis baptismum procrastinandū.

To the intent that it being desired it may be given them. In like maner, *Tertullian* counselleth that baptisme should not be administred unto yong unmarried Maidens, *Whiles they yet suffer temptation.*

Catechumēni baptised at the Feast of Easter and Pentecost.

Baptisandos oportet fidei symbolum discere & Episcopo reddere.

Qui baptisandi sunt symbolum discunt & Episcopo reddunt.

Baptisme upon faith according to the Commandement of the Lord Iesus Christ.

Mat. 28. 19

Cuncta Ecclesia proles audiens re-

In decretis de consecrat. Destinēd. 4. ex consilio Gerundensi. Concerning the *Catechumenes*, or those that are instructed in the faith, it is ordained that they should all come at Easter and Pentecost.

Ibidem ex Concilio Laodicensi. The Disciples or Scholars in the faith who are to be baptised, must before learn the faith, and then upon Thursday the last weeke in Lent must acknowledge the same before the Priest or Bishop.

Idem ex Concilio Martini Papa: those that are to be baptised must learn first the Creed, the which upon the fift day in the last week in Lent they must rehearse, either before the Bishop or Priest.

Ibidem ex Augustini sermone. *Neophitos (id est, Juniores,* or yongmen, before we dowedhed or dipped your body in the sacred water. Wee asked: believe you in God the Father Almighty? And you answered I believe. Moreover we asked: believe you in Iesus Christ his Son, which was conceived of the holy Ghost, and born of the Virgin Mary, to which you answered in like maner, I believe. Item, we asked you, believe you in the holy Ghost, unto which every one amongst you answered I believe, and this have we done according to the Commandement of our Lord and Saviour Christ, who commanded his Apostles *to go and teach all Nations, baptizing them in the name of the Father, of the Son, and the holy Ghost.*

Rupertus Tuitiensis lib. 4. de divinis officiis cap. 18.

In former times the custome in the primative Church was that they administred not the Sacrament of Regeneration, but only at the Feast of Easter and Pentecost, and all the children of the Church, which through out the whole yeer, through the word were moved when Easter came

came gave up their names, and were the following dayes till Pentecost instructed in the rules of faith, rehearsed the same by their baptism, and dying thus with Christ, rose again with him.

Cassander in libello de infantium baptismo: It is certaine that some believers in times past have with holden baptism from their Children untill they were growne and could understand and remember the mysteries of their faith, yea also counselled not to administer baptism, as by *Tertullian* and *Gregory Nazianzen* appeareth.

Zwingsius in his book of Articles, Artic. 18. In the old time Children were openly instructed. Who when they came to understanding were called *catechumens*. That is such as are instructed in the word of salvation. And when they had imprinted the faith in their hearts, and made confession thereof with their mouthes, they were admitted to baptism.

Beza Upon the words of the Apostle, 1 Cor. 7. 14. But now your Children are holy. Out of this place, *contradictors* of the truth are revealed, as first of all those that make baptism to be the first entrance to salvation. And secondly, those that permit all Children to be baptised, which was unheard of in the primitive Church, where as every one ought to be instructed in the faith before hee were admitted to baptism.

Wiclevius in choro Sanctorum: *Dionysius* travailed with *Pancratus* (the sonne of *Clion* a Christian) towards Rome, and as they went they came to the Mountain *Celius*, unto Pope *Cornelius*, who catechised and instructed them in the Christian Religion. And twentie dayes after, baptised them in Christ. *Pancratus* being then fiftene yeeres of age.

Pontius the son of *Markus* a Christian, was Catechised and instructed in the Christian Religion, and afterwards was baptised by *Pontiano* the Bishop.

gulam fidei in solennitate baptisterii seu symbolum reddebat.

Certum est nonnulli fideles in liberis fuit baptizare atatem

Paule pro- vectiorem quam utcumque intelligere & meminisse possit expectass.

In tota veteri Ecclesia prius oportet catechumenum esse quam baptizare.

Catechisatos in fide Christiana baptisavit.

Pontus instructus et baptizatus a Pontiano.

Item

Nazarius
was instru-
cted & bap-
tised of *Lino*
Sosippus,
Cleosippus,
Melosippus
catechised
and then ba-
ptised. Ann.
224.

Tecla and
Erasma be-
ing catechi-
sed were ba-
ptised.

Fusca.

Mauro.

Honoratus a
Heathen.

Rogatian in-
structed in
the Christi-
an Religion,
by his bro-
ther *Donat-
ian* was be-
headed be-
fore baptism.
Neophite
*ante Sacra-
mentum de-
colatur.*

Item, *Nazarius* the sonne of a Christian woman
called *Perpetua*, imbraced and followed his mothers
Religion, even from his tender age, who being Cate-
chised and instructed by *Lino* the Pope, received also
baptisme.

Item *Leounilla*, a Christian woman being Grandmo-
ther to three of her sons, named *Sosippus*, *Cleosippus*,
and *Melosippus*, intreated *Remigius* that they might be
Catechised in the Christian Religion, and then baptised,
which was also performed, Anno 244.

Tecla and *Erasma*, Daughters to *Valentinian* a Christi-
an of *Aquilea*, were in the dayes of *Nero* the Emperour
instructed in the faith by their Father, and brought up in
the fear of God, who being Catechised by *Harmagora*,
were baptised in a running water.

Fusca a holy Virgin while she was yet young in yeers,
had a desire to the Christian Faith, the which desire of
hers she made known to *Mauro* a Maide servant, who also
was inwardly moved to seek Christ, these both being in-
structed in the Christian Religion by *Hermolao* the Priest
at *Ravenna* were then baptised.

Honoratus borne of Heathen Parents learned the Evan-
gelick faith of *Caprasio* the Hermit, and being Catechised
was baptised.

Item, *Rogatianus* an Italian was converted to the Chri-
stian faith by *Donatian* his brother, and whiles he was yet
unbaptised, he was persecuted, imprisoned together with
his brother, and being a Neophite or Catechumener un-
baptised; seeing he knew he must die, wished to himselve
the holy baptisme, but *Donatian* his brother besought
God that his blood might be to him in stead of the Sacra-
ment of Baptisme, and so the day following they were
both beheaded.

Item

Idem Evirentiana, the holy and vertuous Virgin, was a *Catechumena*, and albeit she believed in Christ, yet was shee unbaptised, when as God called her to his Kingdome through martyrdome, where shee was baptised in her own blood.

Evirentiana believed and was in suffering martyrdom baptised in her own blood.

5 *That according to the institution of the Lord Christ and the Apostles and Ancient Fathers right use, the Teachers required faith with Baptisme, and that he that was baptised must himself acknowledge and confess the same, and call upon the name of the Lord.*

Proofs out of the Holy Scripture.

M *Attbew 28.* Christ commanded his Apostles to make all Nations to Disciples, and baptise them in the name of the Father, of the Son, and of the Holy Ghost.

Mark 10. Hee that believeth and is baptised, shall be saved.

Acts 8. Philip opened his mouth and preached to the Ethiopian Eunuch the Gospell of Jesus, And as they went on their way they came unto a water. And the Eunuch said, Behold, here is water, what hindreth that I may not be baptised, Philip answered and said, If thou believest with all thy heart, thou mayest, And he said: I believe that Jesus Christ is the Son of God. And they went downe both into the water Philip and the Eunuch, and he baptised him.

Acts 22. Saith Paul, Ananias said sonne: The God of our Fathers hath appointed thee, that thou shouldest know his will, and see that just one, and shouldst heare the voice of his mouth. Now therefore why tarriest thou, arise: and be baptised, and wash away thy sins in calling on the name of the Lord.

Acts

Acts 19. Paul said to certain Disciples at Ephesus have you received the holy Ghost since you believed, and they said unto him wee have not so much as hard whether there be an holy Ghost or not. And he said to them unto what were you then baptised? And they said unto *Johns* baptisme. Then said *Paul*, *John* verily baptised with the baptisme of Repentance, saying unto the people, that they should believe in him that should come after him, that is in Christ, so when they heard that they were baptised in the name of the Lord Jesus, and when *Paul* laid his hands on them they received the holy Ghost.

1 Pet. 3. Baptisme saveth us, not that putting away of the filth of the flesh.

An explanation and confirmation of the said proofs of Scripture out of the Ancient and later Teachers.

Baptise in the name of the Father, the Son, and the Holy Ghost.

Hilar. prayeth that hee may always retain that which in the Sacrament of regeneration hee hath received. Through baptisme we must deny and forsake the Devill with all his pompe and Angels.

Hilarius lib. 2. de Trinitate. The Lord hath commanded to baptise upon the name or in the name of the Father, the Son, and the Holy Ghost. That is upon confession of the beginners, the only begotten and him that was given.

Item 12 lib. de Trinitate. Hilarius prayeth thus to God: O loving Lord preserve my faith and the testimony of my conscience, so that I may always keepe what I have confessed in the Sacrament of my regeneration when I was baptised in the name of the Father, the Son, and the holy Ghost, namely that I may worship thee. O God our Father with thy Son, and stirre up thy holy Spirit in me, which proceedeth or goeth out from thee.

Tertullian de corona Militis, when wee come together to the water, and a little before then do we promise there in the hand of the Minister. That we wil renounce the Devil his pompe, &c. and be douched three times, and say no more thereto then what the Lord commands in the Gospel

spel, And as we goe out of the water wherein we are baptised, we eate milke and honey together, and refrain the whole weeke from that day forward from washing and bathing.

Idem ibidem: The soule is not cleansed with washing, but with the testimony of a good conscience.

Ambrosius de spiritu sancto lib. 2. In our Sacrament there is three questions propounded, & three confessions made without which three Confessions no man can be washed. *A threefold confession before Baptisme.*

In decretis distinct. 4. ex Augustino ad Fortunatum, when a Catechumenus is baptised hee makes confession of his faith, and gives answer to that which is asked.

Idem ex Laodicensi Bracharensi & Antersy consiliis.

Idem ex Martini & Nicolai Paparum Placitis. The Catechumeni shall learne first the Creed, I believe in one God, &c. So that afterwards, when they are to bee baptised, they can repeat the same to the Bishop or Priest. *The Creed must be rehearsed before Baptisme.*

Idem ex Concilio Carthaginensi. 4. Those that are to bee baptised, shall give up their names, and after that they are well examined. *And with laying on of hands sufficiently proved.* Let them be baptised. *He that is to be baptised must give up his name before Baptisme.*

Arnobius in Psal. 146 Thou art not first baptised and then beginnest first to affect and embrace the faith, but when thou art to be baptised, thou signifyest unto the Priest, what thy desire is, and makest thy confession with thy own mouth. *Mark when Baptisme is to be administered.*

Lodovicus Vives in Augustinum de civitate Dei. Lib. 1. Cap. 26. No man in times past was brought to be baptised but those that were come to their full growth, who having learned what it concerned, of their own accord desired the same.

Luther upon the receiving and giving the Sacrament, Tom. 3. fol. 168. In times past it was thus, That the Sacrament was administered to none except it were to those that acknowledged and confessed their faith, and knew how to

rehearse the same; and this is very necessary to be done, because that the Sacrament is instituted externally to be used, that the faith be confessed and made knowne to the Church, for by God it was sufficient that wee believed the Gospell, but hee would also that we should serve our brethren upon earth, and manifest that our faith which we have in our hearts by externall signes, viz. Baptisme and the Lords Supper, for with the mouth must we confesse the Gospell, and receive the Sacrament for a witnesse or sign that the world may know that we are Christians, and thereby we are for our persons secured and assured that wee have a mercifull God, and have given also satisfaction unto the World.

Bucerus in annotationibus super 4. Johan. Anno 28. published. So much as in the Apostolicall Writings are written of Baptisme, is apparant that Baptisme was administered to none by the Apostles but to those of whom, they (concerning their regeneration) made no doubt. And therefore *Philip* would not baptise the Eunuch untill hee had acknowledged that he believed in Christ.

Ruffinus in expositione symboli, writeth: That those at *Rome* and *Aquila*, that were to be baptised, must first acknowledge and confesse the 12 Articles of the Faith.

Eusebius Eccles. Histor. lib. 7. cap. 8. There was with us a brother which believed, who being present amongst those that we are to be baptised, and heard how they were questioned and how they answered, he weeping came to me, and desired of me to be clensed and washed by Christian Baptisme.

Augustinus 8. lib. Confession: writeth of *Victorino* thus, An Orator is become a child of Christ, and a young man of the water (that is the Baptisme of Jesus) who when he was instructed in the first principles of the mysteries of faith, not long after he gave up his name, that he through Baptisme might be regenerate, and as hee came in the Church

Church unto the place where he should make confession of his faith. The Priest offered him to hear the summe of his Confession in private, and in the Still as the custom was to those that were bathfull, the which *Victorinus* refusing to do, openly acknowledged the true faith with great boldnesse, and thereupon was baptised.

Victorinus confessed his faith freely, & was there upon baptised.

Wicelius in Hagiologio. *Aproviannus* to whose (custodie *Sisinnius* the Deacon committed) was enlightned and spake to *Sisinnio*, I conjure thee by Christ whom thou worshippest that thou wouldest baptise me, who catechised him, and after ward set him in the water, and said to him. Believest thou in God the Father, the Son and the holy Ghost, he answered, I believe, then spake *Sisinnius*, Jesus Christ enlighten thee, and therewith he lift him out of the water.

Aproviannus believed and desired to be baptised.

Idem Ibidem. *Ciriacus* Deacon to Pope *Marcellus* instructed *Tobiam* the King of Persia his daughter, & as he was to baptise her in a silver Fonte, he said unto her, *Tobia* believest thou in God the Father, the Sonne, and the holy Ghost. *Tobia* answered I believe. *Ciriacus* said believest thou also the resurrection of the body, she answered I believe, and when as shee being baptised was lifted out of the water, she said certainly Jesus whom *Ciriacus* preacheth is God.

Tobia the King of Persiaes daughter believed and was baptised.

Idem ex Mariano codice. *Gayus* the Pope catechised *Claudius* a Romane, and when as he and his wife desired to be baptised *Gayus* willed him to fast, and then being about to baptise him, he asked him whether hee did from his heart believe the Articles of the Christian faith, who answered I believe, and standing naked in a wooden vessel of water was asked the second time concerning the Apostolique faith, and as he answered I believe. *Gayus* cast three times water upon him. After this, *Gayus* heard one by name called *Maximus* preach the Word of the Lord, who desired of him Baptisme, to whom

Claudius & his wife was commanded to fast before he was baptised.

Gayus said, dost thou from thy heart believe? forsakest & leavest thou the pride of his world the Devill, and his Angells? *Maximus* answered, I forsake the devill and all his workes, and will follow your Example, and when *Gabinus* the Priest had catechised him openly in all the Sacraments, he was afterwards baptised by *Gayus*.

6 That Christ neither gave Commandement for baptising of children, nor instituted the same, and that the Apostles never baptised any Infants.

Prooves out of those teachers owne writings, which observe and use childrens baptisme.

P A P I S T S,

The Apostles baptised no children.

In Pauls time children were not baptised.

E*Rasmus* in his book of the union of the Church. Translated by *Capitus*. It is no where expressed in the Apostolicall writings that they baptised children.

Idem in annotationibus supra 5, Cap. ad Romanos, Baptising of young children was not as yet in use by *S. Pauls* time.

Roffensis Contra Cap. Babilon. The first Rulers in their Church have used such manner of Baptisme as Christ never used in his Church.

The institution of Childrens Baptisme, is Scripture lesse.

Childrens Baptism the ordinance of man.

Doctor Eck. Against the new Church, orders in the upper Marquesdom and territories of Noremburg writeth that the ordinances concerning the Baptisme of children is without Scripture, and is found to bee onely a custome of the Church.

Item in Cinchiridion hee writeth that the baptisme of children is not to be proved out of the holy Scriptures, and concludes thus against the Lutherians: What are you such fooles to take on you the ordinances of man.

Iohannes Eunusius in his Dialogue dedicated to the honourable *Frederick of Wirtschbergk*. If now Baptisme of children should be objected to the Lutherans, what would

they say thereto seeing the same cannot by plain Scripture be shown. To which agreeth well that which Origen saith in lib. 6. in Rom: and Augustine of the Sacrifice of the Masse de fide ad Petrum, Cap. 19

Cohelens de baptismo parvulorum, Iesus tooke a childe & placed him in the midst of them. Now, what childe was it, I think not that it was a young or new born child, and that the same was not baptised, for infants were not in those dayes baptised, but such as being come to their full growth confessed their sins.

Staphilus in Epitome. That young children should be baptised is not expressed in the holy Scriptures.

LUTHERANS.

Luther in the Epistle of Annabaptisme writeth: We cannot prove by any place of Scripture, that children doe believe. Neither doe the Scriptures cleerely or plainly, with these or the like words say, baptise your children for they believe? Wherefore we must needs yeeld to those that drive us thus to the letter because wee finde it no where written.

Pomeranius in his book of children unborn faith: That for the space of 1200 yeares men have erred concerning children, the which we cannot yet willingly would baptise.

Melancthon. In his Trearise concerning the Doctrine of the Anabab: writeth here is no plain Commandement in the holy Scriptures that children should be baptised.

ZWINGLIANS and CALVENISTS.

Zwingilius in his book of the movers of seditiō: when we speak of childrens baptisme, so it is that there is no plain words in the Scripture whereby the same is commanded.

Idem

No baptism^e of Children cannot be proved by the Scriptures.

Infants were not baptised in the Apostles times.

It cannot be proved by Scripture that Children believe.

For the space of 1200 yeeres men have erred concerning Childrens Baptisme.

Baptisme
administred
in extremity
of sicknesse.

Idem de vera & falsa religione: He writeth that in former times many were baptised in the extremity of sicknes.

Idem, Christ instituted not the manner of Baptisme, as the Learned in these our times do judge.

Idem, in his book of Articles. Article 18. he saith: Albeit I know that the ancient Writers affirme that children were divers times baptised in the old time, yet was it not so common as now it is. But the children were always openly instructed. And when their faith had made impression in their hearts, and they confessed the same with their mouthes, then were they admitted to baptisme, and this custom of teaching I wish were in use in this our time.

Confession
before Baptisme.

Bucerus in his booke intituled the groundworke and cause, &c. In the congregation of God. Confession of sins is alwayes the first, the which in times past went before baptisme, for commonly children were baptised when they came to their understanding. And again in the beginning of the Church, no man was baptised and received into the congregation, but those that through hearing the word wholly gave over & submitted themselves to Christ.

Idem super Mat. Christ hath no where commanded to baptise infants.

In the *Vlmish Catechisme* set forth by *Oecolampadio*, it standeth thus: Concerning bapting of children wee have no other commandement of Christ the Love which is the institution of childrens baptisme.

Not a childe
was baptised
by the Apostles hands.

Calvinus in Institutionibus lib. 4. cap. 16 confesseth that it is no where expressly mentioned by the Evangelists that any one childe was by the Apostles hands baptised.

Dathenus of
childrens
baptisme.

Dathenus in the *Frankendallische Colloquium fol. 549*, We believe that Christian children ought to be baptised, albeit it stand no where plainly with such words written, That Christian children shall in the New Testament be baptised.

And folio 605. Now we have plainly confessed that we have

have no such expresse commandement that you should baptise the Christians children.

And fol. 663. Also in Protocol. Printed in Netherlandish, 274. 1 Hee confesseth that there is no evident example that the Apostles did baptise children.

No example
that the A-
postles bapti-
sed children.

7 That the Baptisme of Infants and Sucklings is a Ceremony and Ordinance of Man brought into the Church by Teachers after the Apostles time, and instituted and commanded by Counsels, Popes, and Emperours.

Proofs out of the Ancient and later Teachers.

ORigen calleth Baptisme of children a ceremonie and tradition of the Church. In *Levit. Ho. 8. In Epist ad Rom. lib. 5.*

Childrens
baptisme a
tradition of
the Church.
Childrens
baptisme a
common cu-
stome of the
Church.

Augustine calleth it a common custome of the Church, *De baptismo contra dona. lib. 4 cap. 23. Et de Genesi ad literam lib. 10. cap. 23.*

Pope George the 4 Calleth it a tradition of the Fathers. *In decretis distinct. de consecrat.*

Erasmus lib. 4. de ration. concio. Saith; that they are not to be condemned that doubt whether childrens baptisme was, or denyed by the Apostles, and thinke that the same is to be received as the *placita Scholasticorum theologico- rum* which cannot be proved by sacred Scripture.

Childrens
baptisme a
tradition of
the Fathers.

Eckius calleth it a commandement and ordinance of man. *In Enchiridion.*

Childrens
baptisme a
commande-
ment of man.

Luther in his book of *Annabaptisme* acknowledgeth that it cannot be proved by sacred Scripture, that childrens baptisme was instituted by Christ, or begun by the first Christians after the Apostles. For 1000 yeares since it came to be in use in the Church, and was established by *Pope Innocentius.*

Cas-

Childrens
Baptism or-
dained by P.
Innocentius.
Children
baptised 300
yeers after
the Apostles
time.

Baptisms
upon the
eighth day.
Cyprian or-
dained chil-
dren should
be baptised.
Childrens
Baptisme in-
stituted.

Cassander in his book *de infantium Baptismo* saith, That it came to be used by the Fathers which lived three hundred yeers after the Apostles.

Cyprianus lib. 3. Epistolarum 8. Epistle.

Augustinus Epist. 28. ad Hieroni.

Cassander de infantium baptismo.

Bullinger in his Houf-book.

Justus Menius of the Spirit of the Annab.

Melancthon in his Answer to the Annab. Articles.

About the yeer of our Lord 248, and after the departure of *John* the oldest Apostle 158 yeers, lived a Priest called *Fidus*, the same would that men should according to the manner of Circumcision, baptize young children upon the eighth day. Against whom *Cyprianus* with sixtie six Bishops and Elders more gathered together opposed themselves, ordaining that every one without delay should receive Baptisme, and that the young Children should timely be brought thereto.

Bullingerus in ex Augustino contra Julianum, lib. 1. cap. 2.

The *Carthegenian* Counsell concludeth thus to *Innocentium*, for as much as we believe that Christ the Sonne of God was holy born of the pure Virgin *Mary*, to fulfill and ratifie the promise of God, which excludeth not Children from salvation, but much rather comprehends the same within the Covenant. Wee will therefore that they be baptised.

In Tomis Conciliorum & Synodorum ex Concilio Carthag. 5. cap. 6. Concerning Infants we wil if there be no certain witnesse to testifie, that they without all doubt are baptised, and that they of themselves are of no such yeeres to give answer themselves as touching the Sacrament, that then they should be baptised.

Item Georgius quartus Bonifacio. Those yong Children whose parents are absent or unknown, whether they be baptised or not, let them according to the tradition of the Fathers be baptised.

Idem

Idem ex Epistola Concilii Carthaginensis ad Innocentium Papam: Those that will not that the Children for their salvation sake (which in Christ Jesus is given) should be baptised, they kill the Children for ever with deadly doctrine, in that they promise them life everlasting without Baptisme.

Ibidem. Whosoever denieth that young children are not by baptisme freed from damnation, and thereby brought unto everlasting salvation, let him be accursed.

Frank ex Historiis antiquis: The Councell holden in Africa, as the Carthagenian Adrimetine, whereas Augustinus, Atticus and Arnelius were the chiefest presidents, did ordain: that those that said that children were not to be baptised to the forgiveness of their sins, because they have no sin, and that originall sin defileth them not, let them be accursed. And that the children which were baptised by the Donatists, should not be baptised again. If so be they came or by their parents were brought to the Roman Church, And that the children of whose baptisme men stood in doubt should be baptised again.

Innocentius 3 Papa Are Archi Episcopo: Baptisme is come in the steed of Circumcision. And therefore not alone the older sort but also the young children which of themselves neither believe nor understand shall be baptised, and in their baptisme Originall sin shall be forgiven them.

Augustinus ad Hieronimum Epistola 28. Therefore doe men hasten so with the children to baptisme, because they believe they cannot otherways be made alive in Christ.

Idem de Baptismo parvulorum: As those were circumcised that were borne of circumcised parents, even so should they be baptised that are born of parents that are baptised.

Idem in Enchiridio, from the young to the old, no men shall be denied Baptisme. For salvation is not promised

The African Counsell condemneth all those that dislike of childrens Baptisme.

Baptisme ordained in the steed of circumcision.

Without Baptisme children cannot be saved. Hac citat in decretis distinct. 4. De consecrat.

Salvation
denied to
children
which are
not baptised.

Those that
will not con-
sent that
Baptisme of
childrens is
a washing a-
way of origi-
nall sin are
condemned.

Anno 610.
was childrē's
Baptisme)
ordained as
a necessary
thing.

to young children but through Baptisme. And if so be that through the Sacrament they come not among the faithfull, they must remain in everlasting darknesse.

Idem Augustinus & ceteri Episcopi Miletani Concilii ad Innocentium. Those that affirme that young children receive everlasting life, albeit they be not by the Sacrament of Grace or Baptisme renewed, they are in a wrong opinion.

Ex Concilio Miletano cui interfuit Augustinus & Anselmus Romę Ecclesia legatus. It is also our will that all those that will not that children which are new borne from their mothers wombe should be baptised to the washing away of Originall sin, let them be excommunicated.

Idem Leo Papa ad Episcopum Aquigelsensem. Let young children be baptised because of originall sin.

Decretalium Epist. lib. 3. tit. 43. Alexander 3 Papa. If any one do dip or douche a child three times in the water, In the name of the Father, the Son, and the holy Ghost: and saith not. I baptise thee in the Name of the Father, the Son, and the holy Ghost. That child is not baptised.

Ex Tomis Conciliorum Franck in Chronologia. In the second Bracharense Council holden 610 Baptisme of children was adijdged and holden to be nedefull.

Iustinus Imperator (sive ut alii volunt Iustinianus) in Novellis constitutionibus. It seemeth good to us. That when the Samaritans that desire the unspotted baptisme, that they for the space of two years together bee instructed in the faith and the holy Scriptures, and then upon their repentance to be admitted thereto. But as concerning the children which in regard of their yeares cannot receive doctrine, they shall without delay be made worthy, (or partakers) of Baptisme.

Leo Imperator Constitutione, 17. Concerning new born children we ordain, that the grace of Illumination over them deferred till the 14 day (so far forth as the same bee
not

not prejudicial) but will any that the sacred washing be performed upon the eighth day. Let it be rather then that they should depart from hence without it.

Tuicensi Divinis officiis, lib. 4. cap. 18. In times past the children in the Church were throughout the whole year instructed in the word. And at the feast of Easter to rehearse the faith which they were to make confession of at their baptism. But that Christendome might increase and be filled with the word of God. The Church hath thought good for mortalities sake, that the children of Christians should be timely baptised.

Iohannes Bohemius, lib. 2. De Gentium moribus: In times past it was the custome to administer baptism alone to those that were instructed in the faith, and seven times in the weeke before Easter and Pentecost catechised or asked questions, and then upon confession of their faith they were Baptised. But afterwards when it was thought and adjudged needfull to everlasting life to be baptised, it was ordained that New borne children should be baptised, & that Godfathers, or surerries were appointed, who should make confession of their faith, and renounce the Devill in their behalfe.

*Mark, the
changing of
Baptisme.*

Bilander de trinitate. Iustinianns the Emperour ordained Novella institutione 144. That children should bee admitted to baptism, and those that are come to their full growth should be taught before they were baptised.

E 2

3 That

8 That young children or Infants ought not to be baptised, and that none ought to be brought driven, or compelled thereunto

Proved by the holy Scriptures, and out of the writings of the ancient and later teachers, who have, and at this time doe use and maintain the baptising of children.

Mat. 28. 10

Mar. 16. 15

CHrist commanded his Apostles first to teach and afterwards to baptise those that were taught and instructed in the faith.

Mat. 28. Go and make to Disciples all nations and baptise them.

*First teach,
and then
baptise.*

Hieronimus in hunc locum. The Lord commanded his Apostles, that they first should teach all Nations, and afterwards they should baptise those that were instructed in the Sacrament or mystery of faith.

Calvinus in institutionibus. The Lord commanded his Apostles in their sending forth unto all Nations, that they should first teach and afterwards baptise.

The infants and Sucklings cannot be first taught in the faith.

Infants cannot be instructed in the faith.

Luther in Postel. Young children heare not, nor understand the word of God out of which faith cometh, and therefore if so be the Commandement of Christ be followed, children ought not to be baptised.

Dionisius in Ecclesiastica rarchia. It is (ridiculous) or to be esteemed as a jest, that the bath of regeneration should be communicated to young children, which neither understand, nor can heare to learn the mysteries of God.

Bucerus in Matthew. Christ hath no where plainly commanded that children should be baptised.

CON.

CONCLUSION.

HOnest, loving, simple and impartial Reader heare
 haue we shown and signified unto thee in briebe
 both out of the holy Scriptures and old and new
 teachers, the principal ground and meaning of our Lord
 Jesus Christ concerning baptism, and how his Apostles,
 servants, and the first ancient Church after them have u-
 sed the same, which is, that those that were baptised were
 first taught and instructed in the faith, according to the
 Commandement of the Lord Christ, Now let the impar-
 tiall reader know, that we have made this treatise for no
 other cause; but that the truth might be brought to light,
 which hath been so many years obscured by the destroy-
 er, to the intent that they that are bound might be loosed,
 that the blinde might be shown the right way, that the
 hungrey might be fed, and those that stray might bee
 brought to the true sheepeheard Christ Jesus, that the
 name of God may be praised and exalted. Wherefore be-
 loved Reader I pray thee, as thou lovest Christ Jesus and
 thy own salvation, that thou wouldest not despise this our
 labour, in that it opposeth it selfe against the learned men
 of the world, but prove it first dulle, and examine it with
 the Lord Christ, and his Apostles own words, whither
 it have not the right sence, ground, meaning and contents
 of the Holy Scripture, as we have before shown. And if
 you finde it to be right, follow then that which agreeth
 with the Scriptures, and regard not the clamorous wri-
 tings of the learned, follow Christ and his Apostles in
 the right use of the same, without respect of person or
 long custome, (brought in by Antichrist the childe of
 perdition) the fear of Tirants, and the clamors of the lear-
 ned

ned, But let us looke unto the Almighty and everlasting
 God, before whom every knee must bow, let us serve and
 be obedient unto him, and let us harken unto the voice of
 that true shepheard Jesus Christ and follow him. And
 let thy heart bee impartiall and thy judgement upright
 and agreeable to truth. And God that mercifull and
 gracious Father through his beloved deare sonne Jesus
 Christ our Lord vouchsafe you all the gifts and graces of
 his holy Spirit. That you may read this our small worke
 and true service of our love, with such a heart that you
 may search after and believe with sober sence and earnest
 desire the pure and unfalsified truth, and that it may bring
 much fruit in you, and that the same your fruit may re-
 main to eternall life, and to your everlasting salvation,
Amen.

X

Certain Queries propounded, to desire resolution concerning the state of a true visible Church according to the Gospell.

1. **W**Hether the visible Church of Christ in all ages are not in the Essentials of them, to be according to the Primitive patterne.

2. Whether the matter of the Churches in the Primitive times in their first constitution were not visible Saints called by the Gospell.

3. Whether the Church of England either in the nature of it, or in the Parishes of the Nation were in there first constitution visible Saints called by the preaching of the Gospell, or not rather visible wicked men forced to worship by a law.

4. Whether those visible Saints upon profession of their faith were not to be baptised, or whether any were admitted to Baptisme, that made not profession of faith.

5. Whether any were admitted to the fellowship of the Gospell, or unto any Ordinance of the same upon the faith of another, and whether all the members of the Church of England be not admitted Baptisme upon others faith, what testimonie there is in the Scriptures for such a practice.

6. Whether the Institution of circumcision be the institution of Baptisme, or whether there be not a new institution, and if a new institution, then whether we are to ground our practice upon the old or upon the new.

7. Whether those promises which were made to Abraham and his seed in their generations, Gen. 17. 7. Whereof Circumcision was the Seal do remayne in force to believers, and their Infants now, or whether any can claim Baptisme from that ground.

Lastly, whether all the members of the Church of England can claym a propriety in this promise, and may truly be called the sonnes of Abraham, or whether there be any difference put between person and persons, concerning any ordinance, the worst of Cavaliers have as great a right in the Church priviledges, as the best of Saints.

F I N I S.

Veridicus, f.

